THE

WELCH INDIANS

OR

A COLLECTION OF PAPERS

RESPECTING A PEOPLE WHOSE ANCESTORS EMIGRATED FROM WALES TO AMERICA, IN THE YEAR 1170,

WITH

PRINCE MADOC

(THREE HUNDRED YEARS BEFORE THE FIRST VOYAGE OF COLUMBUS),

And who are said now to inhabit a beautiful Country on the West Side of the MISSISSIPI.

DEDICATED

TO THE

MISSIONARY SOCIETY

BY

GEORGE BURDER

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TO THE

DIRECTORS AND MEMBERS

OF THE

MISSIONARY SOCIETY

GENTLEMEN,

YOU are engaged in the most honourable of all pursuits, the diffusion of evangelical knowledge among the benighted heathen. With unexampled liberality you have dispatched a number of Missionaries to Otaheite, and other islands of the Pacific Ocean. You have now in contemplation the benevolent plan of Christianizing the poor oppressed Africans. May the Almighty Saviour succeed your philanthropic labours!

Permit me to introduce to your compassionate notice a numerous and long-neglected race of men, originally Britons, and still retaining the ancient British language, but separated by the vast Atlantic from this illumined isle for more than six hundred years.

If we may credit the most respectable testimonies, they preserve among them, with religious veneration, a manuscript volume which is, with the greatest probability, supposed to be THE BIBLE, that blessed book which is able to make us wise to salvation. They cannot read it, yet long to know its contents; they have wept when strangers have visited them, unable like themselves to peruse it. Tradition has taught them to expect that some messenger of God will one day come among them, and unlock the sacred cabinet. I indulge the hope that this honour is reserved for the English Missionary Society. Thrice happy shall that man be esteemed who, standing up among them and holding the Bible in his hands, shall cry in the British tongue, "I am come from Madoc's country to read and explain to you this holy book of God, and to preach among you the unsearchable riches of Christ."

Gentlemen, the following pages contain historical relations of the emigration of Prince Madoc from Wales, with a numerous train of his followers in the year 1170; together with a variety of remarkable circumstances reported by travellers, and corroborating proofs from writers of different nations, all uniting to confirm the fact of their existence on the banks of the Missouri.

If this publication should draw forth further and still more satisfactory information concerning them, and especially if it should induce you to extend your generous and compassionate regards to their distant abode, it will afford the most cordial joy to,

Gentlemen,

Your humble Servant,

GEORGE BURDER

Coventry,
March 10, 1797.

THE

WELCH INDIANS

No. I.

The Discovery of America by the Welch, from the Universal History, Vol. xliv. p. 3.

We must not omit that the *Welch* claim a more ancient discovery than any yet produced; asserting that Prince Madoc, son of Owen Guineth, was cast on the coast of Florida as early as 1170 or 1190. Though indeed some look on this relation as fabulous, it has a great many corroborating circumstances that make it appear not improbable; for Meredith ap Rheise, who gives us the account, was prior to Columbus, and died in the year 1477, which is fifteen years before Columbus began his expedition. To this we may add the affinity between the language of the Welch, and of some of the settlements in those parts, which receives some weight from the evidence of Mr. Davies, who tells us he met with a whole settlement that spoke the Welch language in its uttermost purity; and from the tradition of some of the inhabitants, who assert that their ancestors came from a country beyond the great waters, nearly about the same time, from the same point of the compass, or from the rising of the sun.

No. II.

The following was found among the Papers of the late Lady Fraser, of Cresey House, in Lincolnshire.*

Columbus's Discovery of America Questioned

THE chief thing that induced me to look into some authors here mentioned, was my reading a small book in octavo, lent me by a French gentleman to peruse about twenty-five years ago; it was translated into English, and gave an account of a great nation of Indians within-land from Cape Florida that actually speak Welch.

* Gentleman's Magazine, 1789, Vol. ii. p. 1067.

1. Please to look into James Howell's Letters, vol. ii. p 71. concerning the ancient Brittaines, and you will find that Maddoc ap Owen, a Prince of Wales, made two voyages from Wales to America, the first in the year 1170, which is three hundred and sixteen years before Columbus saw it. He died at Mexico, and this following epitaph was found engraven on his tomb in the Welch language:

"Madoc wismio ydie wedd,
Jawn ycnan Owen Gwynedd,
Ni sennum dvisig enriddoedd,
Ni dv mawr ondy mervedd."

ENGLISHED

"Madoc ap Owen was I call'd,
Strong, tall, and comely, not enthrall'd
With home-bred pleasures; but for fame,
Through land and sea I sought the same."

2. See third volume of the Voyages of the English Nation, by Richard Hackluyt, Student of Christ Church, in Oxford, p. 1.

3. See Pagett's Christianography, p. 47.

4. See the third and last volume of the Turkish Spy, p 202.

5. See Purchas's Pilgrimage, book viii. p. 899.

6. See Broughton, who affirms that the faith of Christ was preached in America by some of our first planters that preached in Britain.

7. See George Abbot, Lord Archbishop of Canterbury's History of the World, p. 255, 56, and 57, who informs us, that King Arthur had some knowledge of America, and that a prince of Wales first found it out.

8. See the Welch Cambria, wrote by David Powell, and Sir John Price, Knt., translated into English by Humphry Lloyd, Gent.; there you will see the reasons that induced the Prince Madoc ap Owen Gwynedd to travel.

9. See Sir Walter Raleigh's History of the World, and the words the natives used when they talked together. They say these and the like words: gwrundo, which is hearken, or listen, in Welch; a bird with a white head, they call pengwyn; the white rock, caregwen; a river, gwndwr; and there is a promontory; not far from Mexico, called Cape Breton, all which are British words; and many more words of like nature; which does manifestly shew that it was that country the Prince Madoc's people inhabited.

No. III.

The following Account of MADOC *and his Family, taken from Welch Historians and Poets, appeared in the Monthly Magazine for December,* 1796, *signed* MEIRON.

OWAIN, Prince of *Gwynez*, who died in the year 1169, had nineteen children; the names of the sons were, *Rhodri*, *Cynoric*, *Riryd*, *Meredyz*, *Edwal*, *Cynan*, *'Rien*, *Maelgon*, *'Lywelyn*, *Iorwerth*, *Davyz*, *Cadwallon*, *Hywell*, *Cadell*, *Madoc*, *Einion*, and *Phylip*: of these, *Rhodri*, *Hywell*, *Davyz*, and *Madoc* were the most distinguished. Hywell was a fine poet, as appears by his compositions, of which eight are preserved. His mother was a native of Ireland; and though not born in wedlock, he was the first who aspired to the crown after the death of Owain, which event no sooner took place but his brother *Davyz* became his competitor, under the sanction of a legitimate birth. The consequence was that the country became embroiled in a civil war.

Influenced by disgust at the unnatural dissensions among his brothers, *Madoc*, who is represented of a very mild disposition, resolved upon the matchless enterprize of exploring the ocean westward, in search of more tranquil scenes. The event was, according to various old documents, the discovering of a new world, from which he effected his return, to inform his country of his good fortune. The consequence of which was the fitting-out of a second expedition; and *Madoc*, with his brother *Riryd*, Lord of *Clocran*, in Ireland, prevailed upon so

many to accompany them as to fill seven ships; and sailing from the Isle of *Lundy*, they took an eternal leave of Wales. There is a large book of pedigrees still extant, written by *Jeuan Brecva*, who flourished in the age preceding the time of *Columbus*, where the above event is thus noticed, in treating of the genealogy of *Owain Gwynez*, "*Madoc a Riryd a gawsant dir yn mpell yn y Merwcryz, ac yno y cyvannezasant.*" (Madoc and Riryd found land far in the sea of the west, and there they settled.) '*Lywarc*, the son of '*Lywelyn*, seems to have composed two of his poems in the time between the first and the second of the two voyages of *Madoc*. One of these pieces must be considered of great importance and curiosity: it is an invocation, as if he were undergoing the fiery ordeal, to exonerate himself from having any knowledge of the fate of *Madoc;* the second being a panegyric upon *Rhodri*, another brother, has a remarkable allusion to the same event. It is thus translated:

"Two princes, of strong passions, broke off in wrath; beloved by the multitude of the earth. One on land, in *Arvon*, allaying of ambition; and another, a placid one, on the bosom of the vast ocean, in great and immeasurable trouble, prowling after a possession easy to be guarded, estranged from all for a country."

No. IV.

Observations on the MADAWGWYS, *by William Owen. Published in the Gentleman's Magazine*, 1791, Vol. i. p. 329.

THE emigration and consequent settlement of Madawg ab Owain Gwynedd on the American continent, was an event which, considering the period when it is reported to have happened, it is no wonder should have been discredited, notwithstanding the proofs of historical documents, and the more explicit evidence of the fact that the descendants of such emigration do now exist as a distinct race, unmixed from the aboriginal natives. Indeed, one of the *Reviews* of last month, unfortunately for its credit as a prophetic

oracle, in passing its judgment on Dr. Williams's inquriy respecting Madawg's voyage, calls it a revival of the almost exploded subject: however, I have the satisfaction of having received such proofs respecting the curious occurrence in the history of ancient Britons, as will procure it the full credit from the world it has heretofore received from myself and many of my friends.

Within these last two years I have received no less than three several accounts, perfectly agreeing with one another, proving the existence of an extensive nation of white people, speaking the Welch language; and we find them even noticed in our common maps, under the name of the White Padoucas, the centre of them being about lat. 40, long. 100, though the curious circumstance of a white people being placed here hath not attracted the public notice. Those accounts are now most decisively corroborated by the testimony of Mr. Bowles, and the companions of his expedition to this country.

The Madawgwys, or the people of Madawg, are very well known to the Creeks, and the other Indians in general, and are called indiscriminately the Padoucas, and the White Indians. Mr. Bowles describes them to be *as white as we are*, having *some red, some sandy, and some black hair*. They are very numerous, and one of the most warlike nations on the Continent. He travelled their southern boundary from one end to the other. The tract they inhabit is rather high and hilly: but one of the *most fruitful and delightful countries he had ever seen*.

Yours, &c.

WILLIAM OWEN

CONTINUATION FROM MR OWEN.

(*Gentleman's Magazine*, 1791, Vol. i. p. 397)

THE accounts which were received prior to Mr. Bowles's communications had not furnished me with the name by which the Welch Indians were known; but on comparing them together, I was fully

of opinion that the Padoucas were those people; especially as that name was but a slight deviation in sound from Madawgwys, the real appellation which we may justly suppose they give themselves. Therefore it made a very forcible impression on my mind, when the first thing Mr. Bowles said was, what they are called, the Padoucas, in confirmation of the idea I had formed, prior to any inquiry being made at all on the subject. And as to the most important point, whether the language spoken by those people was *Welch*, the proofs adduced were equally satisfactory and clear: there was, said Mr. B.,a Welchman with me at home, who escaped from the Spaniards in Mexico by making his way across the Continent, passing through the country of the Padoucas; where, to his great surprise, he found himself with a people speaking his own language. He remained among them for some time, and found they had some books, which were wrapped up in skins, and religiously preserved, and considered to be some kind of mysteries, as there was a tradition that those things contained an account from whence they had come. That the Padoucas speak the Welch language is further confirmed by Mr. Price, one of the companions of Mr. Bowles, who was born amongst the Creeks.

He, after observing his being acquainted with Welch himself, declared that his father, who was a Welchman, had opportunities of frequent interviews, and conversed with the Padoucas in his native language, as he had lived the greatest part of his life, and died in the Creek Country.

Mr. Bowles, in consequence of being told at what period Madawg's emigration took place, observed that his followers could not have increased to so numerous a people, considering how few they were when they emigrated. But the accounts of Mr. Price and of the Rev. Mr. Rankin, of Kentucky, agree in saying that the Padoucas have lately lessened their number, through the rage of civil discord.

Mr. Rankin also represents that there are evident traces of their having formerly inhabited the country about Kentucky; particularly *wells dug*, which still remain unfilled, and *ruins of buildings*, neither

of which were the works of the Indians. From the last particulars we may infer that the Welch Indians, found by Morgan Jones in North Carolina, about one hundred and thirty years ago, were the Padoucas, or at least a part of them; who, receding into such of the interior parts as were unpossessed by the natives, as the European Colonists spread over the maritime countries, remained stationary for a time on the banks of the Ohio; but in consequence of exploring that river to its junction with the Mississipi, and still pressing onward, they discovered and finally settled in, the beautiful region where we now find them.

WILLIAM OWEN.

This letter concludes by lamenting the subject has not excited more attention; but observes that there are now two or three persons, properly qualified, desirous to set out upon the expedition, but destitute of the necessary requisite—money—to carry it into effect.

No. V.

The following is extracted from a Letter of the Rev. Mr. Lynn, of Norfolk, to a Mr. William Owen.

I HAVE bestowed some attention upon the same subject; but it is possible I am possessed of very little relating to it that is new to you. I have seen several letters from a respectable inhabitant of Kentucky, from some passages of which I could not help concluding that Madawg and his attendants must have landed somewhere on the shores of Florida, Georgia, or one of the Carolinas, and from thence passed by degrees to Kentucky; and afterwards westward, across the Mississippi, till they finally settled in that country which they now inhabit. In one of the above-mentioned letters I met with the following passage:

"You request an account of the Welch Indians. Such a people I believe there is far to the westward of us, on the Missouri river, the main branch of the Mississippi. I have some authentic accounts of

such a people, called the White Panes, or bearded Indians. Indeed the discoveries made among us, by abundance of nice earthen ware, &c. &c. often ploughed up in some of our fields, indicate that our country, heretofore, has been settled by whites. But of late Sir, a report has prevailed that a number of our people, exploring that part of the country, came to a different tribe, and could not talk with them. They came back with our people to some others they had at a camp. A Welchman that was in the camp could talk with them; but they exceeded him, as not being so corrupt in their language.

It has been reported that missionaries were to be sent, if they could be got, to see if it was them.

I must not forget to tell you that I am in possession of the copy of a curious letter, from a Mr. Crochan* to the late Governor Dinwiddie, on this same subject. The original is deposited in one of the public offices; and a copy of it was some time ago procured by Maurice Morgan, Esq. late Secretary to Sir Guy Carleton, and is as follows:

Winchester, August 24, 1753.

"MAY IT PLEASE YOUR HONOUR,

LAST year I understood, by Col. Lomax, that your Honour would be glad to have some information of a nation of people settled to the west, on a large river† that runs to the Pacific Ocean, *commonly called the Welch Indians.* As I had an opportunity of gathering some account of those people, I make bold, at the instance of Col. Cressup,* to send you the following accounts. As I formerly had an opportunity of being acquainted with several French traders, and particularly with one that was bred up from his infancy amongst the Western Indians, on the west side of the lake Erie, he informed me that the first intelligence the French had of them was by some Indians settled at the back of New Spain; who, in their way home, happened to

* Croghan † The river Oregon.

lose themselves, and fell down on this settlement of people, which they took to be French, by their talking very quick: so, on their return to Canada, they informed the Governor that there was a large settlement of French on a river that ran to the sun's setting; that they were no Indians, although they lived within themselves as Indians; for they could not perceive that they traded with any people or had any trade to sea, for they had no boats or ships as they could see; and though they had guns amongst them, yet they were so old and so much out of order, that they made no use of them, but hunted with their bows and arrows for the support of their families.

On this account, the Governor of Canada determined to send a party to discover whether they were French or not; and had 300 men raised for that purpose. But when they were ready to go, the Indians would not go with them, but told the Governor that if he sent but a few men, they would go and shew them the country: on which the Governor sent three young priests, who dressed themselves in Indian dresses, and went with those Indians to the place where these people were settled, and found them to be Welch. They brought some old *Welch Bibles** to satisfy the Governor that they were there; and they told the Governor that these people had a great aversion to the French; for they found by them that they had been at first settled at the mouth of the river Mississippi, but had been almost cut off by the French there, so that a small remnant of them escaped back to where they were then settled, but had since become a numerous people. The Governor of Canada on this account, determined to raise an army of French Indians to go and cut them off; but as the French have been embarrassed in war with

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*Left them by Welchmen, who fell in with them at different times. They have a book, in manuscript, which they would not part with.

I am induced to think it was a detached tribe of these people that was found there, and have proof to say there are part of them remaining under the name of Kansas, near the fall of the river Arkansas into the Mississippi.

several other nations nearer home, I believe they have laid that project aside. The man who furnished me with this account told me, that the messengers who went to make this discovery, were gone sixteen months before they returned to Canada, so that those people must live at a great distance from thence due west. This is the most particular account I ever could get of those people as yet. I am

Your Honour's
Most obedient humble Servant,
(Signed) GEORGE CHROCHAN.

N. B. Governor Dinwiddie agreed with three or four of the back traders to go in quest of the Welch Indians, and promised to give them £500 for that purpose; but he was recalled before they could set out on that expedition.

No. VI.

Further Accounts of the Welch Indians, published in the Gentleman's Magazine for 1792, Vol. ii. p. 597.

MUCH has been said for some time past with respect to the existence of the above tribe of Indians, inhabiting a tract of country bordering on the Missouri, in the province of Louisiana, or New France, in North America, who are supposed to be descendants of a party of the Welch nation, who left Wales with Madoc, Prince of that country, in the year 1170, which is a period of 322 years prior to the discovery of America by Christopher Columbus. It is a pleasing satisfaction to the contemplating mind of the curious, to ascertain a proof of interesting circumstances, which has hitherto resisted the investigation of ages. The Society of Gwineddigion, held at the George, in George-yard, Lombard-street, have had the matter in contemplation for a length of time; and however desirous their inducement might be to bring the matter to a crisis, nothing effectually has been hitherto done. In accomplishing an undertaking where

there is some risk, two objects will naturally arise which will require much deliberation: The first, to adopt a well-digested system; 2dly, to find ways and means to carry that system into effect. It appears to me highly worthy of being remarked that, should an attempt ever be made to investigate this interesting period of history, with regard to the first discovery of America by Europeans, the sending persons properly qualified to those tribes called the Welch or White Indians, would be attended with very little expense, and still less danger.

As every information touching what I have before said, I am well assured, will be pleasing to the curious inquirer, I beg leave to give verbatim the copy of a letter I received from a gentleman who has lived at New Orleans, and on the banks of the Mississippi upwards of twenty years, and who is now in London:

DEAR SIR, *Cheapside, January* 28, 1792.

I now return you the pamphlet, written by Dr. Williams, on the subject of the Padoucas, or Welch Indians.

If Mr. Jones did in 1660 find a tribe of Indians in the neighborhood of Carolina, who spoke the Welch language, it is very certain that for these many years past no vestige of it remains among the tribes inhabiting that country, or its neighbourhood.

On the other hand, it is well known that within these fifty years past, a number of tribes have, from war and debauchery, become extinct, and that others (as encroached on by the white people) have removed westward; I myself having known within these twenty years several small tribes of the ancient Indians to have removed to the western side of the Mississippi; among those, and in the neighborhood of the Spanish settlements, there yet remains the remnant of a once powerful nation called the Mobilians, reduced at present to about twenty families. Their language, with respect to the dialects of the Creeks, Chactaws, and Chickesaws (the most powerful tribes now inhabiting the back of Georgia, the Carolinas,

and Virginia), would appear a mother tongue; for they can understand, and converse with all those tribes in their different dialects, but yet speak a language which no other tribes understand. This has been frequently proved by those French who have acquired the Mobilian language.

That the natives of America have, for many years past, emigrated from the eastward to the westward, is a known fact. That the tribes mentioned by Mr. Jones, who spoke the Welch tongue, may have done so, is much within the order of probability; and that a people called the Welch or White Indians now reside at or near the banks of the Missouri, I have not the least doubt of, having so often been assured of it by people who have traded in that river, and who could have no possible inducement to relate such a story, unless it had been founded in fact.

Since writing the above, a merchant from the Illinois country, and a person of reputation, is arrived in London. He assures me there is not the smallest doubt of a people existing on the western side of the Mississippi, called by the French the White bearded Indians, none of the natives of America wearing beards; that these people are really white; that they are said to consist of thirty-two villages or towns; are exceedingly civilized, and vastly attached to certain religious ceremonies; that a Mr. Ch., a merchant of reputation at the Illinois, has been to their country, which is, as he supposes, upwards of a thousand miles from the Illinois.

Having been prevented from calling on you as I intended, I now return you the pamphlet, and will, at any time you please, procure you a meeting with that gentleman.

Your's, &c.

J. J.

I have the satisfaction to add that I have met the above gentleman several times; that he confirms the latter part of this narrative; that Mr. Ch., is a near relation of his; that when Mr. Ch. was intro-

duced to the Chief of the Padouca nation, he was received with much solemnity, owing to his being of white complexion, and by which circumstance, as far as Mr. Ch. could understand by being amongst them, he was deemed an angel of God, his hands and feet being washed by order of the Chieftain, who appeared much advanced in years, his hair being long and perfectly white; that the people chiefly subsist by the produce of the chace; that the instruments they use on the occasion are generally bows and arrows; that the further he advanced from the frontiers, the different tribes he passed through were the more civilized; that he supposed the reason to be (which I am afraid is the case) owing to the continual encroachment made on their land by the white people in those parts contiguous to them.

The late transactions on the back frontiers of the United States of America, it is probable are owing to the same circumstance. It may be necessary to remark that the distance from the mouth of the Mississippi to the entrance of the Missouri into it, is about 1,200 miles; that the navigation of the Mississippi upwards is tedious and difficult, owing to the current continually running the same way, by which means the vessels employed on the occasion seldom make that distance in less than three months; a light boat, well-manned, however, might go from New Orleans to the Missouris in six weeks, and from Kentucky on the Ohio in less than three weeks, whereas on their return, the same distance is made in a few days; that the country bordering on those rivers is extremely fertile; that in very severe winters they are subject to frost, which is generally of short duration; that every article for the use of man grows almost spontaneously; that large numbers of buffaloes are taken; the hides and tallow of those animals, as well as deer-skins, beaver, &c. are carried down the Mississippi to New Orleans, from whence they are exported to different parts of Europe; that all sorts of timber and naval stores are to be had in abundance; that during the late war, had the Ministers or the public servants of the Crown of the country had its real interest at heart, they would, in preference of the business

of St. Eustatia, have taken possession of New Orleans, the key of the Mississippi, and by that means have opened the navigation of that river, which, in the hands of the mercantile genius of the British nation, would be opening a mine of wealth which would have filled the channels of commerce of this country. It would also have tended to another grand object—it would have afforded an asylum to the American Loyalists (with whom I have ever differed in political opinion), were they inclined really to relieve them, instead of sending them to the barren rocks of Nova Scotia, where they find it difficult to raise a common sized cabbage, where it is deemed a wonder to see a field of twelve acres abound with grass six inches long. In this it will be a pleasure to me to be controverted.

GRIFFITH WILLIAMS.

No. VII.

A Letter from Mr. Edward Williams. Gentleman's Magazine, 1791, Vol. ii. p. 613.

ABOUT twenty years ago I became acquainted with a Mr. *Binon*, of Coyty, in the county of Glamorgan. He had been about thirty years absent from his native country, and during a great part of that time an Indian trader from Philadelphia. Being once with some friends in his company, and the Welch language being the subject of conversation, he told us that there was in North America a tribe of Welch Indians, who spoke the Welch language with much greater purity than we speak it in Wales. Indulging my natural inquisitive turn of mind, I desired him to favour me with an account of what he knew of those people, upon which he gave me the following information, *viz.* that about the year 1750, being one of a party of five or six traders, they penetrated much farther than usual into the remote parts of the continent, far beyond the Mississippi, where to their great surprise, they found a nation of Indians, who spoke the *Welch tongue;* they gave Mr. Binon a very *kind reception, but were*

very suspicious of his English companions, and took them for Spaniards or Frenchmen, with whom they seemed to be at war; but Mr. Binon soon removed their doubts, on which a friendly intercourse ensued.

Those Indians had iron amongst them, lived in stone-built villages and were better cloathed than other tribes. There were some ruinous buildings amongst them: one appeared like an old Welch castle; another like a ruined church, &c. They shewed Mr. Binon a MS. book, which they carefully kept, believing that it contained the mysteries of religion, and said, that it was not long since a man had been among them who understood it. This man (whom they esteemed a prophet) told them, they said, that a people would sometime visit them, and explain to them the mysteries contained in their book, which would make them completely happy. They very anxiously asked Mr. Binon if he understood it; and, being answered in the negative, appeared very sad, and earnestly desired him to send one to them who could explain it. After he and his fellow English travellers had been for some time amongst them, they departed, and were conducted by those friendly Indians for *many days through vast deserts*, and were *plentifully supplied* by them with a *profusion of provision*, which the woods afforded; and after they had been brought to a place they well knew, they parted with their numerous Indian guides, *who wept bitterly on their taking leave of them, and very urgently intreated Mr. Binon to send a person to them who could interpret their book.* On his arrival at Philadelphia, and relating the story, he found that the inhabitants of the Welch tract had some knowledge of these Indians; and that some Welchmen had before been amongst them.

REMARKS ON THE FOREGOING.

Captain Cook found plenty of iron at Nootka Sound, that did not appear to be of European, Spanish, American, or Asiatic manufacture.

The Padoucas are in about 110 degrees west longitude, according to most maps; Nootka Sound is 125 west, according to Captain Meares; by whose discoveries it appears that those two Indian nations have an easy communication with each other by the straits of Juan de Fuca and the river Oregan, which appears to have been discovered as far as ten degrees at least, east of Nootka.

In Coxe's Description of Louisiana, &c. 1722, it is said, page 63 (see also p. 16), that the Baron La Hontan having traced the Missouri for eight hundred miles due west, found a vast lake, on which inhabited two or three great nations, much more civilized than other Indians; and says that out of this lake a great river disembogues itself into the South Sea.—*Query*—Does not this river seem to be the Oregan of Captain Meares?

Charlevoix, vol. ii. p. 225 of the English translation, mentions a great lake very far to the west of the Mississippi, *on the banks of which are a people resembling the French, with buttons on their cloaths, living in cities, and using horses in hunting the buffalo; that they are cloathed with the skins of that animal; but without any arms but the bow and arrow.*

Bossu, in his account of Louisiana, vol. i. page 182, says that he had been informed by the Indians of a nation of *cloathed people,* far to the westward of the Mississippi, who inhabited *great villages built with white stones, navigated in great piraguas on the great salt water lakes, and were governed by one grand despotic chief, who sent great armies into the field.*

It deserves attention that the Mactotatas of Charlevoix, and the Matocantes of Coxe seem to retain something of Madoc in their names.

Bossu, page 393, observes that "Powel, an English writer, mentions in his History of Wales, that in the year 1170, there was a war in that country for the succession to the throne. A bastard

took the crown from the legitimate children: one of the latter, whose name was *Madoc*, embarked in order to make new discoveries. Directing his course to the westward, he came to a country, the fertility and beauty of which was amazing. As this country was without inhabitants, *Madoc* settled in it. *Hakluit* assures us that he made two or three voyages to England to fetch inhabitants; who, upon the account he gave of that fine country, went to settle with him. The English believe that this Prince discovered *Virginia*. *Peter Martyr* seems to give a proof of it, when he says that the nations of *Virginia* and those of *Guatimala* celebrate the memory of one of their ancient heroes, whom they call *Madoc*. Several modern travellers have found ancient British words used by the North American nations. The celebrated Bishop *Nicholson* believes that the *Welch* language has formed a considerable part of the languages of the American nations. There are antiquarians who pretend that the Spaniards got their double or guttural *l* (*ll*) from the Americans, who, according to the English, must have got it from the Welch."

No. VIII.

An Outline of the History of the Madawgwys, by Mr. W. Owen. Gentleman's Magazine. 1791. Vol. i. p. 329.

IN the year 1170, Madawg, a younger son of Owen Gwynedd, prince of North Wales, observing a continual strife reign among his brethren for a scanty inheritance of barren rocks, determined to try his fortune in search of a more peaceful country. He accordingly fitted out two ships, and sailed westward, and discovered the southern shores of North America, as the event has proved. Leaving part of his followers there, he was enabled providentially to return to Europe; and on representing to his countrymen what had happened, so many of them were induced to share in his enterprize that in his second emigration, he sailed nearly in the same direction with ten ships, completely filled, but without being so fortunate as to fall in with them he had left behind in his first voyage. There are good grounds

to assert that Madawg, in this second voyage, fell in with the coast of the Carolinas; for the first discovery of the descendants of that emigration was made by the Rev. Mr. Morgan Jones, in 1685, who found them, or at least a part of them, up Pontigo river. In consequence of the European colonies spreading over that country, or for some other causes, they removed up the country to Kentucky, where evident traces of them have been lately found; such as the ruins of forts, millstones, earthen ware, &c. It is presumed that, as their situation was secluded, and not liable to be molested, they left it only in consequence of discovering a more inviting country; and none could be more so than where they finally settled. The centre of the country of the Madawgwys, and where their villages are most numerous, is about 38 degrees north latitude, and 102 degrees west longitude of London; but they extend (possibly in detached communities) from about 37 degrees north latitude, and 97 degrees west longitude, to 43 degrees north latitude, and 110 degrees west longitude. The general name of Cymry is not lost among them, though they call themselves Madawgwys, Madogiaid, Madagiaint, and Madogian; names of the same import, meaning the people of Madawg. Hence the French travellers in Louisiana have called them Padoucas, Matocantes, and other names bearing a similitude to what they call themselves, and by which they are known to the native Indians.—From the country of the Madawgwys some of the rivers run eastward, and others to the west: by the former they come into the Missouri, and so into the Mississippi, bringing with them skins, pickled buffalo-tongues, and other articles for traffic; and by the latter they have a communication with the Pacific ocean, from a great salt water lake in their country down the Oregan, or the great river of the west, through the straits of Juan de Fuca, and other openings. The character of these insulated Cambrians, who are a numerous people, is that they are very warlike; are more civilized than the Indians; live in large villages in houses built of stone; are commodiously clad; use horses in hunting. They have iron, of which they make tools, but have no fire-arms; and they

navigate the lake in large piraguas. Their government is on the feudal system, and their princes are considered as the direct descendants of Madawg.

No. IX.

A Letter concerning the Welch Indians by the Rev. Joshua Thomas, of Leominster, with additional Remarks by Mr. Williams.

Leominster, July 30, 1791.

The Rev. Thomas Jones, of Nottage, in the county of Glamorgan, went to America in 1737. His son Samuel was then three years of age. He gave him a liberal education in Philadelphia, where he took the degree of Doctor of Divinity. He (Dr. Samuel Jones) wrote lately to the Rev. Mr. William Richards, of Lynn in Norfolk. In that letter he says, speaking of the Madocian Indians, "the finding of them would be one of the joyfullest things to me that could happen. I think I should immediately go among them, though I am now turned 55; and there are in America Welch preachers ready to set out to visit them as soon as the way to their country is discovered."

The Rev. Morgan Edwards, A. M. went over to Philadelphia in 1761. He is a native of Monmouthshire. In a letter I had from him, dated Newark, in Pennsylvania, July 15, 1786, he says, "in your book (Hanes y Bedyddwyr) you take notice of the Welch who emigrated with Madoc ap Owen Gwynedd to America in 1170. One Mr. John Filson has lately (1784) published a book intituled, The Discovery, Settlement, and present State of Kentucky; wherein, after mentioning the story of Madoc ap Owen, he has these words: 'This account has several times drawn the attention of the world; but as no vestiges of them (the Welch) had then been found, it was concluded, perhaps too rashly, to be a fable, or at least that no remains of the colony existed; but of late the Western settlers have received frequent accounts of a nation at a great distance up the

Missouri (a branch of the Mississippi), in manners and appearance resembling other Indians, but speaking Welch, and retaining some ceremonies of the Christian worship; and at length this is universally believed to be a fact. Captain Abraham Chaplain, of Kentucky, (a gentleman whose veracity may be depended upon) assured me that in the late war, being with his company in garrison in Kaskaski, some Indians came there, and, speaking the Welch language, were perfectly understood and conversed with, by two Welchmen in his company; and that they informed them of their situation as above.'—Thus far transcribed out of Mr. Filson's book.

Then Mr. M. Edwards proceeds:—"The said Missouri river is said to run a course of 3,000 miles before it falls into the Mississippi. Kentucky was discovered by one James M'Bride in 1754. Since the peace abundance of people have emigrated there. This country was certainly inhabited by white people many years ago, as appears by the remains of two regular fortifications, the plowing up of broken earthen ware, a pair of millstones, &c.; all which were unknown to the Indians. Mr. Filson ascribes them to the Welch, who removed from thence to the Missouri, as he supposes."—Thus far Mr. Morgan Edwards.

As this is a new affair, or rather a subject long and deeply buried in oblivion, and of late thus raised up, I can say no more to it of any importance. I have heard some hints of Welch people being about the Mississippi about forty years ago, and some other hints of no use now, because I do not perfectly remember the particulars and authority of them.

I am, &c.

JOSHUA THOMAS.

In addition to the above account of Mr. Thomas, I here add a passage from his "Hanes y Bedyd durgr," *i. e.* The History of the Baptists in Wales, mentioned above. In English thus:—"Many

authors mention this Welch nation (in America). The following words are in a letter from Mr. Reynold Howells to Mr. Miles, dated Philadelphia, 1752: "The Welch Indians are found out; they are situated on the west side of the great river Mississippi."

Mr. Owen and Mr. Williams had an opportunity lately of consulting Mr. William Prichard, bookseller and printer, of Philadelphia, who is now, or lately was in London, about the Welch Indians. He told them that he had often heard of them, and that they were, in Pennsylvania, universally believed to be very far westward of the Mississippi, and that he had often heard of people that had been amongst them; but the most particular account that he had received was what he heard within these very few years of Dr. Samuel Jones (who is mentioned in Mr. Joshua Thomas's letter). He knows now, he says, several in Pennsylvania who have been amongst those Indians; and is very active at present in that country in endeavouring to obtain all the information possible on this curious subject; and says that, if he should be but very little assisted, he would immediately visit these Welch tribes.

E. W.

No. X.

Information respecting the Welch Indians, obtained by two American Missionaries, in the Year 1766.

In the year 1766, the Rev. Messrs. Beatty and Duffield were sent by the Synod of New York and Philadelphia, to visit the inhabitants on the frontiers of Pennsylvania, and the Indians situated beyond them.* Their errand to the former was to inquire what assistance they needed with respect to their religious concerns, in consequences of the distresses occasioned by the late war; and by visiting the latter, to examine whether they discovered any favourable disposition to receive the ministry of the Gospel.

*About 500 miles west of Philadelphia.

In the course of their journey they met with a *Benjamin Sutton*, a person who had been taken captive by the Indians, had been in different nations, and lived many years among them. From him they had the following relation:

"When he was with the Chactaw Nation or tribe of Indians, at the Mississippi river, he went to an Indian town, a very considerable distance from New Orleans, whose inhabitants were of different complexions, not so tawny as those of the other Indians, and who spoke Welch, He said he saw a book among them, which he supposed was a Welch Bible, which they carefully kept wrapped up in a skin, but that they could not read it; and that he heard some of those Indians afterwards, in the Lower Shawanaugh town, speak Welch with one Lewis, a Welchman, captive there. This Welch tribe now live on the west-side of the Mississippi river, a great way above New-Orleans."

On the same journey they also met with a *Levi Hicks*, who had been captive with the Indians from his youth, and who assured them that when attending an embassy, he had been in a town of Indians on the west-side of the Mississippi river, the inhabitants of which talked Welch (as he was told, for he did not understand them): and their interpreter, *Joseph*, saw some Indians whom he supposed to be of the same tribe, who talked *Welch*, and repeated some of their words, which he knew to be Welch, as he had been acquainted with some Welch people.

Correspondent hereto (adds Mr. Beatty), I have been informed that many years ago, a clergyman went from Britain to Virginia, and having lived some time there, went from thence to South-Carolina; but either because the climate did not agree with him, or for some other reason, resolved to return to Virginia, and accordingly set out by land, accompanied with some other persons; but travelling through the back parts of the country, which was then very thinly inhabited, supposing very probably this was the nearest way, he

fell in with a party of Indian warriors, going to attack the inhabitants of Virginia, against whom they had declared war.

The Indians, upon examining the clergyman, and finding that he was going to Virginia, looked upon him and his companions as belonging to Virginia, and therefore took them all prisoners, and let them know they must die. The clergyman, in preparation for another world, went to prayer, and being a Welchman, prayed in the Welch language; possibly because this language was most familiar to him, or to prevent the Indians understanding him. One or more of the party of the Indians was surprised to hear him pray in their language. Upon this they spoke to him, and finding that he could understand their speech, they got the sentence of death reversed: and thus this happy circumstance was the means of saving his life.

They took him back with them into their country, where he found a tribe whose native language was Welch, though the dialect was a little different from his own, which he soon came to understand. They showed him a book, which he found to be the Bible, but which they could not read; and, if I mistake not, his ability to read it tended to raise their regard for him.

He stayed some time among them, and endeavoured to instruct them in the Christian religion. He at length proposed to go back to his own country, and return to them with some other teachers, who would be able to instruct them in their own language; to which proposal they consenting, he accordingly set out from thence, and arrived in Britain with full intention to return to them with some of his countrymen, in order to teach these Indians Christianity. But I was acquainted that, not long after his arrival, he was taken sick and died, which put an end to his schemes.

Sutton farther said that he observed some customs among the Delaware Indians resembling those of the Jews; and that from some of their aged men he had the following tradition:—That of old time their people were divided by a river, nine parts of ten passing over the river, and one part tarrying behind; that they knew not, certainly,

how they first came to this continent, but account thus for their settling where they now are: that a king of their nation, when they formerly lived far to the west, left his kingdom to his two sons; that the one making war upon the other, the latter determined to seek a new habitation, and accordingly set out with a number of his people; and that, after wandering to and fro for the space of forty years, they came to *Delaware* river, where they settled 370 years ago; that they kept an account of this by putting a black bead, every year since, on a piece of wampum kept for that purpose.*

[Taken from a pamphlet entitled "The Journal of a Two Months' Tour, with a View of promoting Religion, &c. &c." By CHARLES BEATTY, A. M. London. 1768.]

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*Dr. *Cotton Mather*;, in his *Magnalia Christi Americana*, p. 3, quotes an author, whom he does not name, who says, "If we may credit any records besides the Holy Scripture, I know it might be said and proved well, that this new world was known, and partly inhabited by *Britain*, or by *Saxons*, from *England*, three or four hundred years before the *Spaniards* coming thither;" which assertion, the Doctor adds, is demonstrated from the discourses between the *Mexicans* and the *Spaniards* at their first arrival, and the Popish reliques, as well as *British* words and terms, which the *Spaniards* then found among the *Mexicans* as well as from undoubted passages, not only in other authors, but in the *British* annals also.

Dr. *Mather* after observing that mankind generally agree to give the honor of discovering America to *Columbus* adds, "And yet the story of *Columbus* himself must be corrected from the information of *De la Vega*, that one *Sanchez*, a native of *Helva*, in *Spain*, did before him find out these regions. He tells us that *Sanchez*, using to trade in a small vessel to the *Canaries*, was driven by a furious and tedious tempest over unto these western countries; and at his return he gave to *Colon*, or *Columbus*, an account of what he had seen, but soon after died of a disease he had got on his dangerous voyage." He further adds, "Indeed the two *Cabots*, father and son, under the commission of our King *Henry* VII, entering upon their generous undertakings in the year 1497, made further discoveries of America than either *Columbus* or *Vespucius*. Yea, since the *Cabots* made a discovery of this CONTINENT in 1497, and it was 1498 before *Columbus* discovered any part of the Continent, I know not why the *Spaniard* should go unrivalled in the claim of this new world."

CONCLUSION

The reader has now before him all the information I have been able to collect on this curious and disputed subject; upon which I beg leave to offer a few remarks. It is difficult to suppose that historians and poets should have combined to impose on the world by a fabricated story of Madoc's emigration. It is admitted that the art of navigation was very imperfectly understood in the twelfth century; yet surely it is possible that the voyages here related might be performed.* The idea of a western hemisphere might have occurred to Madoc as well as to Columbus; and by the aid of such knowledge as mariners could then attain, he might be enabled to maintain a westerly course, provided he had sufficient courage to persevere in it.

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*Since the above went to the press, the following communication has been received from a friend.

"It is much more improbable, that there should be no foundation for all the reports that have been made of Madoc's voyages, and the existence of Welch Indians in North America, than that an expedition should have been undertaken in the 12th century, similar to those which were repeatedly performed in the 15th. The mariner's compass was probably known at the former period; for it is described by a French poet, who wrote early in the 13th century: but the application of astronomy, which had been customary from remote antiquity, might have sufficed for a voyage to America with persons who had courage enough for the enterprise. Britain was at that time celebrated for its marine; and indeed had been so 600 years before. In the fleet which Richard I equipped, in the year 1190, were more than 160 three-masted ships. Hence the expressions of Matthew, of Westminster, who wrote in the 14th century, need not be considered as very hyperbolical: "O England! thou wast lately equal to the ancient Chaldeans in power, prosperity, and glory. The ships of Tarshish could not be compared with thy ships, which brought thee spices, and every precious thing, from the four corners of the world." There were many seaports celebrated for commerce, and none more so than Bristol, at the period of Madoc's voyage; previous to which the Flemings had been settled by Henry I, in Pembrokeshire. It is probable that, from either of these places, Madoc might obtain sufficient assistance for the equipment of his vessels, if he needed it. For these and many other instances of the early maritime power of Britain, the reader may refer to Hackluyt's Voyages, and Dr. Henry's History.

That modern writers have concurred to discredit the whole account will not appear surprising, nor of much consequence, when it is considered that the age in which we live is remarkably prone to disregard the evidence of facts, to which any natural improbability is attributed. It is often the case that cavils arise from the ignorance of those who make them; and one of the objections that has been raised against the proofs of Madoc's expedition affords a striking instance of this truth. Amongst several Welch words that are said to be used by American Indians, is the name given to a well-known sea-fowl, the Penguin, which in the British language signifies *white head.* To oppose this argument, it has been confidently asserted that the Penguin is not an inhabitant of the northern hemisphere; although it is, in fact, the most common bird upon the coasts of North America. There is more semblance of force in the objection, that the Penguin's head is not white, but black. Yet as the rest of the bird, when it swims, appears of the latter color, and it has a white patch about the eye, it might be so called on that account: and this derivation is at east more likely than that which is substituted by the objectors."

The numerous testimonies of respectable persons, totally unconnected with each other, and who have actually conversed with the Welch Indians, can scarcely be questioned; for they could have no possible interest in the invention and propagation of a falsehood.

It is indeed somewhat remarkable that more pains have not been taken, by the inhabitants of the new or old world, to investigate a subject of so much curiosity and importance. The complete discovery of this nation may prove highly interesting. A new and extensive source of commerce may possibly be opened by a friendly intercourse with them; and, what is infinitely more important, we as Christians, may become the happy instruments of conveying to them the inestimable blessings of the Gospel of Christ.

Unaccountable and criminal supineness in this respect, is chargeable upon almost all Christian countries. The great command of our Saviour has been already forgotten—"Go ye into all the world, and preach the Gospel to every creature." Commendable diligence has been exerted in making geographical discoveries; and the mercantile world has not failed to extend its commercial efforts to the ends of the earth; but our infidelity has led us to undervalue the glorious Gospel at home, and to be careless about its universal spread. This conduct, however, is inexcusable, if, according to the opinion of the late celebrated Dr. Johnson, "to omit for a year, or for a day, the most efficacious methods of advancing Christianity is a crime of the greatest magnitude.*" The recent formation of several societies in England, Scotland and America, for the purpose of sending Missionaries among the Heathen, must afford sincere pleasure to the genuine disciples of Christ; and I cannot but think that the Welch Indians have the strongest claim imaginable to the regard of those Societies. I indulge a hope that the existence of such a people will be established beyond a doubt, and that some effectual means will be devised to send Welch preachers among them.

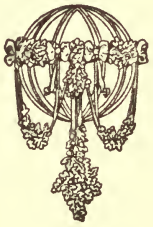
*See a Letter on this subject in Boswell's Life of Dr. Johnson, vol. i. p. 385.

I have been credibly informed that in the year 1793, a Mr. John Evans, a native of Wales, who had resided some years in London, was strongly inclined to recognize his British brethren on the Missouri; and accordingly went to America. I know it to be a fact that, having obtained proper letters of recommendation, he left the house of Dr. Jones, near Philadelphia, early in the spring of that year, and set out upon his long journey through Kentucky, to the Mississippi. For a long season nothing was heard of him, and his friends began to fear that he had perished. But I have a letter from the Rev. Mr. D——, of Somersetshire, who received information from his son in America, that Mr. Evans had returned in safety, having fully accomplished the object of his journey. The following is an extract:

"He states, that a young Welchman is returned from a long journey which he had undertaken, with a view to discover whether such a people existed as the Welch Indians. He saith this person has discovered such a tribe, inhabiting the country west of the mouth of the Missouri about 700 miles; that they treated him with friendship and hospitality, and adopted him as their son. Their language is the old British, and he particularly noticed the common words to be the same as are now in use in Wales to describe the same objects; such as houses, light, windows, water, bread, &c. &c. The history these Indians give of themselves is this: That their ancestors came from a far country, and landed at the mouth of the Mississippi from thirteen ships, about the year of Christ 1018; there they built a town; but since that period their descendants have been falling back to their present residence."

It is more than a year since I received this intelligence. I have made the most diligent inquiries concerning Mr. Evans, but have received no further information; but hope I soon shall, in answer to several letters sent to America. Should no certain information be received of or by Mr. Evans, I trust that the very strong probability of the existence of such a people, as evinced by the preceding papers,

will induce the Missionary Society, or some other body of Christians in England or America, to send a sufficient number of persons, properly informed and provided, fully to investigate a matter so replete with curiosity and importance.



POSTSCRIPT

SINCE the foregoing pages were sent to the press, I have procured Dr. Williams's pamphlet, entitled *An Inquiry into the Truth of the Tradition concerning the Discovery of America by Prince Madog ab Owen Gwynedd,* and which I had long sought for in vain, not knowing its proper title. To this tract, and another he has since published*, I gladly refer the reader who wishes for further information concerning the Welch Indians. The Doctor appears to be a perfect master of the subject, and has bestowed much learned labour upon it. Most of the circumstances here related are contained in his pamphlets; the ancient historians and bards, who first recorded the exploits of Madog, are cited, and their characters defended. The author also largely answers the objections of Dr. Robertson, Lord Lyttleton and others, against their authority. From these publications I shall take the liberty of making the following extracts, tending to enlarge and confirm the testimonies already adduced.

No. XI.

The First Discovery of the Welch Indians, by the Rev. Morgan Jones, in the Year 1660.

"THESE presents may certify all persons whatever, that in the year 1660, being an inhabitant of Virginia, and Chaplain to Major General Bennet, of Mansoman County, the said Major Bennet and Sir William Berkeley sent two ships to Port Royal, now called South Carolina, which is sixty leagues to the southward of Capfsair, and I was sent therewith to be their minister. Upon the 8th of April we set out from Virginia, and arrived at the harbour's mouth of Port

*Entitled, *Further Observations on the Discovery of America by the Europeans.* 1792. Sold by White and Sons, Fleet-street; and J. Johnson, St. Paul's Churchyard, London.

Royal the 19th of the same month, where we waited for the rest of the fleet that was to sail from Barbadoes and Bermuda with one Mr. West, who was to be Deputy Governor of the said place. As soon as the fleet came in, the smallest vessels that were with us sailed up the river to a place called the Oyster Point. There I continued about eight months, all which time being almost starved for want of provisions; I and five more travelled through the wilderness till we came to the Tuscorara country. There the Tuscorara Indians took us prisoners, because we told them that we were bound to Roanock. That night they carried us to their town, and shut us up close, to our no small dread. The next day they entered into a consultation about us, which, after it was over, their interpreter told us that we must prepare ourselves to die the next morning. Thereupon being very much dejected, and speaking to this effect in the British tongue, "Have I escaped so many dangers, and must I now be knocked on the head like a dog?" Then presently an Indian came to me, which afterwards appeared to be a war captain belonging to the Sachem of the Doegs (whose original, I find, must needs be from the old Britons), and took me up by the middle, and told me, in the British tongue, "I should not die;" and thereupon went to the Emperor of Tuscorara, and agreed for my ransom and the men that were with me. They then welcomed us to their town and entertained us very civilly and cordially four months; during which time I had the opportunity of conversing with them familiarly in the British language, and did preach to them three times a-week in the same language; and they would confer with me about any thing that was difficult therein: and at our departure they abundantly supplied us with whatever was necessary to our support and well-doing. They are settled upon Pontigo* river, not far from Cape Atros. This is a brief recital of my travels among the Doeg Indians.

MORGAN JONES,
Son of John Jones, of Basaleg, near Newport, in the county of Monmouth.

**Pontigo* may be derived from the Welch *Pont y go*, The Smith's Bridge; or *Pant y go*, The Smith's Valley. *Doeg Indians* is probably a corruption of *Madog's Indians*.

P.S.—I am ready to conduct any Welchman, or others to the country.
New York, March 10, 1685-6."

It can scarcely be doubted that Mr. Jones was the clergyman of whom Mr. Beatty had heard some imperfect account, and which we have related, page 23.

No. XII.

The Testimony of Captain Isaac Stewart.

Captain Stewart gave the following account, March 1782, and which was published in the *Public Advertiser*, Oct. 8, 1785. He was taken prisoner in the year 1764, by the Indians, about 50 miles west of Fort Pitt, and fortunately delivered from the cruelties suffered by his companions. Being redeemed from his captivity, which continued two years, he accompanied a Welchman and a Spaniard to the westward, crossing the Mississippi near Rouge, or Red River, up which they travelled 700 miles, when they found a nation of Indians remarkably white. The Welchman was determined to remain with them, because he understood their language, which differed but little from his own. The chief men of the town said that their ancestors came from a foreign country, and landed on the east side of the Mississippi, describing particularly the country now called Florida; and that on the Spaniards taking possession of Mexico, they fled to their then abode. And as a proof of the truth of what they advanced, he (the Welchman) brought forth rolls of parchment, which were carefully tied up in otters' skins, on which were large characters written with blue ink. Captain Stewart

*This letter was sent or given to Dr. Lloyd, of Pennsylvania, by whom it was transmitted to Charles Llwyd, Esq. of Dol y fran, in Montgomeryshire; and afterwards to Dr. Plott, of the Ashmolean Museum in Oxford; and inserted in the *Gentleman's Magazine*, 1740, by the Rev. Theophilus Evans, who observes that several British words used by the Mexicans, when their country was discovered by the Spaniards, tend to confirm the truth of Madog's voyage: for instance, *Pengwyn*, White-head, the name not only of a bird, but of a high and bare rock; *Groeso*, Welcome; *Gwenddwr*, White or limpid water; *Bara*, Bread; *Tad*, Father; *Mam*, Mother; *Buch*, a Cow; *Clug-Jar*, a Partridge, &c. &c.

could not understand these characters, nor could the Welchman, as he could not read even his own language*.

XIII.

Testimonies of Various Traders, etc.

Mr. Richard Burnell, a gentleman who went to America in 1753 and who has since returned informed Mr. Williams that during his residence in Philadelphia he became acquainted with many ancient Britons, who assured him that the Welch Indians were well known to many in that city; and that a Mr. Willin who obtained the grant of a large tract on the Mississippi took with him, among other settlers two Welchmen who perfectly understood the langua ge of the Indians, and conversed with them for hours together.

These Welchmen assured Mr. Williams that the Indians spoke Welch; that some of them were settled in those parts (in the district of the Natches), others on the west side of the Mississippi, and some in very remote parts.

Mr. Williams had an interview with Sir John Caldwell, Bart., who during the last war was stationed on the east side of the Mississippi, who said there were some Welchmen in his company who understood the language of the Indians (the Panis or Pawnees), which was Welch; *and that they are a people considerably civilized*, living in houses, cultivating the ground, and brought up in habits of industry, which other Indians are strangers to.

Mr. Rimington, an Englishman, who had been among the Indians, informed Mr. Williams that, being at an Indian mart at

* It is possible that the MS Bible (if such it was) might be written in Greek characters as being thought more sacred; which accounts for the Captain not being able to read them, but the clergyman before alluded to is said to have recommended himself to the Indians by reading them; which is very probable.

the forks of the Ohio, some strange Indians came there from the west of the Mississippi, who were not understood by the Shawanese Indians; but one Jack Hughes, a Welchman, who was with Mr. Rimington understood them well, and was their interpreter while they staid. He immediately recognized them as the Welch Indians. Mr. Gibson, a trader, told Mr. Kennedy, a gentleman now in London, that he had been among the Indians who spoke Welch; and that he had conversed, at different times, with very many others, who assured him that there is such a people. The cultivation of their country, and the civilization of the people, is a matter of astonishment to the traders in general.

Dr. Williams also relates the particulars of a conversation between Mr. Owen and General Bowles, a Cherokee Chief, who was in London a few years ago. The General had travelled all along the southern boundary of the country inhabited by the Welch Indians, and abundantly confirmed the accounts we have already given of them. This is the conversation referred to in pages 8 and 9 of this pamphlet.

I shall only add, from Dr. Williams's interesting publications, some observations he makes in answer to the supposed impracticability of Madoc's voyage at so early a period as the year 1170. He observes that the maritime force of the Britons was very considerable in the days of Julius Caesar, and the reason of his invading this island was because the Britons resisted the Gauls by land and sea; that their naval power must have been very respectable when "Vincula dare Oceano," and "Britannos subjugare" were convertible terms. He also observes it is admitted that the Phoenicians and others sailed to Britain and other countries for tin and lead, and the Baltic Sea for amber; voyages which seem as difficult as Madog's, and a longer navigation. It was hardly possible for the Britons not

to learn how to navigate ships, when they saw it done by others*. He admits that probably chance first threw Prince Madog on the American coast; and supposes that on his return to Wales (for he made two voyages) he might fall into the current which is said runs from the West India Islands northward to Cape Sable in Nova Scotia; where, interrupted by the land, it runs eastward toward Britain.

But I refer again to the Doctor's pamphlets, in which the reader will find a fund of entertainment, and, if I mistake not, very satisfactory proof of the voyages of Prince Madog, and the present existence of the Welch Indians in America. I cannot but unite with him in wishing that a subscription were opened for the purpose of sending proper persons to ascertain the fact, beyond the possibility of doubt; hoping that the discovery would lead to the most important and salutary ends.

April 10, 1797.

The reader will recollect that a Mr. Evans set out in the year 1793, determined, if possible, to find out his Cambri-American brethren. I am happy to be able, in consequence of a letter I received yesterday from the Rev. Mr. Thomas, of Leominster, to give the public some further account of him and of his journey; from which it will appear, that Mr. D. was misinformed when he wrote to England (as mentioned page 14), "that John Evans had *fully* accomplished the object of his journey:" it may be hoped however, that he is in a fair way of so doing.

Mr. Thomas informs me that John Evans was born near Carnarvon; that he is the son of a Welch preacher, in connection with the Methodists; and that he is a young man of very good character, prudent, good-natured, and much inclined to travel. Mr. Morgan Rees, an intelligent person who went to America in the year 1794,

* In the ninth century Alfred the Great had a very formidable fleet.

has written to his friend at Bala, in Merionethshire, giving the following account of this adventurous traveller.

"John Evans is at last gone up the river Missouri, in quest of the Welch Indians. He was taken by the Spaniards, and imprisoned at St. Louis, on the Mississippi. By the intercession of a Welchman, living at that place, he was liberated. About that time Judge Turner came into the province of Cahokia and Kaskaskia, on the Mississippi, executing his office in the country N. W. of the Ohio. The Spanish Governor paid him a visit, and in conversation mentioned a John Evans, who thought to go up the Missouri; but added, that he had detained him till he could get further account of him and his design. Judge Turner, it seems, had previously heard something of John Evans, and requested the Governor to permit him to proceed on his journey; observing, that if he could not find out the people in view, yet his journey might prove a common benefit to the world. In consequence of this request, the Governor not only promised Mr. Evans permission to proceed, but to give him a letter of recommendation, written in Spanish, French, and English, to be presented as occasion might require; together with some articles that would be acceptable to the Indians he might meet with on his way. Judge Turner was also so obliging as to give him every needful instruction how to conduct himself among the Indians, with direction to keep a journal, &c. So that now he is more likely than ever to succeed. Before he returns he is to follow the Missouri up to the very spring-head; to visit the Volcano; and to bring proof, if he can, that he has touched upon the Pacific Ocean. He is then to receive 2,000 dollars of the Spanish Government.—Thus the Welchman, should he live to return, whether he succeed or not in discovering the Welch Indians, will obtain a comfortable support for his life, and his diary may probably be worth a very considerable sum."

The Editor only adds, that he will thankfully receive any communications on this subject from Wales, America, or any other part of the world; and intends to communicate to the public the interesting intelligence he may be favoured with. He also holds himself in readiness to assist, as far as he may be able, in furthering any attempt for the discovering, civilizing, or Christianizing the Welch Indians.

FINIS.

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